

THE  
BAPTIST MAGAZINE.

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AUGUST, 1813.

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MEMOIR OF MR. EDWARD GOFF,

LATE OF SCOTLAND YARD, LONDON.

[To the Editor of the Baptist Magazine.]

Dear Sir,

I HAVE sent a short notice of the decease of my late dear and venerable friend, Mr. E. Goff, believing you will have a mournful satisfaction in inserting it; as he was much known to good men of different denominations in all parts of the country, and particularly to our ministers who have collected for the India Mission, as the chearful contributor to that great work.

I much wish an abler hand was furnished with sufficient materials to give you an ample piece of Biography; because I think his character, well drawn, would afford much entertainment to the curious investigator of human nature, as well as to the devout admirers of God's dispensations in providence and grace. But as this cannot be expected, I feel inclined to sketch a line or two of his character, with a brief notice of his life and death.

Edward Goff was a native of Huntingdon, Herefordshire. He was born about 1738, and his parents were of the labouring class. It may justly be supposed that Edward would have few scholastic advantages; in fact, it is believed that in his youth he scarcely learned to read or write; the latter he never did with any satisfaction to himself. After having been a farmer's servant some years, he removed from his family and native place to London, where he soon engaged in the laborious employment of coal heaving.

In this service he was remarked as a steady, sober, frugal man; which, with some other remarkable circumstance, induced his opulent employer to resign to him a department of his business,

of which he was weary. In this business he laboured with his hands till near the close of life, and by unremitting industry and persevering attention, he gradually and considerably extended and improved it, constantly acting as though under the directions of a celebrated character, "Get all you can—Save all you can—Give all you can away."

Many were the peculiarities of our friend in his opinions and manners; but I think they may mostly be referred to these two sources—1. *A deep conviction of the depravity, ignorance, and misery of our fallen nature, and its perpetual tendency to pride and vanity*; and 2. *A strong impression of infinite obligations to rich free and sovereign grace; with his accountability to God for all he possessed, and for his opportunities of acquiring property.* The first of these principles rendered him an enemy to every thing which he thought ministered to the latent pride of the human heart. He therefore disapproved many of the distinctions which have obtained in civil and religious society; especially in the latter, in which he disliked all titles, from *The Right Rev. Father in God*, to a mere plain *Rev.* which he considered a profane use of that which should be applied exclusively to God. For the same reason every thing merely ornamental, either to the person or in the house, every thing like shew, parade, or display of fancied excellence, whether in the parlour, the pulpit, or any where else, met his secret or open censure. To the united influence of these principles, I attribute his very ardent and constant attention to the acquisition of wealth—his care in personal expenditure—his constant and very liberal distribution of property, for the purposes of relieving misery and of undermining ignorance and depravity. With these views he contributed largely to many schools in the metropolis and elsewhere, as well as to most of the Societies for visiting the sick poor; and generally to the numerous Institutions recently raised for the amelioration of the condition of humanity. He constantly attended to personal applications, very seldom rejecting them either in the street or at home. He gave to him that asked, and from him that borrowed he seldom turned away, though he had often experienced shameful instances of unkindness and ingratitude in return.

His favorite object was the education of youth, as striking at the root of every moral evil. *He wished to do the most good with the least money.* Mr. Lancaster's plan of education, of



course, rejoiced his heart, as affording a hope of the general diffusion of knowledge. He was fond of reading himself, and wished every person to experience similar pleasure and profit to that which he had derived from that source.

The Bible was his every-day book. The Spectator for years afforded him entertainment, and was, with the Bible, constantly on his desk. Of late, he seldom read any other than religious books. "Sambo and Toney," an American tale—The Dairyman's Daughter—The Afflicted Family—and Songs in the Night, excited in his breast much sympathy, love, and gratitude. These dispositions appeared very evident, when with pleasurable tears, he recommended or gave away these excellent little Tracts.

His friends had indulged the hope that so useful a life would have been long protracted. But "HE in whose hands our breath is, and whose are all our ways," had determined otherwise. On the 21st of May last, he left London on a visit to Huntingdon, the place of his birth. Here he had some years since founded a School, which he constantly maintained; and felt much interested in its prosperity. His intention was to witness its progress, and to return; but in this neighbourhood, where he had gone to visit one of his friends, he contracted a cold and a pleurisy, by taking off his flannel waistcoat. This complaint terminated his mortal existence on the 4th of June. He had been generally much exercised with doubts and fears, as to the safety of his state; and was the subject of much timidity, yet I doubt not was one who "worshipped God in the spirit; rejoiced in Christ Jesus, and had no confidence in the flesh."

Mr. Goff received his first religious impressions when a young man from the conversation of a religious aunt; a poor woman, who lived long enough to witness the prosperity of her nephew, and for several years, in common with many other relations, to partake of his bounty.

His first connections were the Methodists of the late Mr. Wesley's Societies. From his deep convictions of sin, he practised many self-denying austerities. At length, however, after great distress of mind, he was led cordially to embrace the finished work of the Lord Jesus Christ as the only ground of hope, and joyfully received the atonement, as the only balm of a wounded conscience. His constant song was, in reference to the mercy of God towards him, both in providence and grace,

"Not unto us, not unto us, but to thy name give glory, for thy mercy and truth's sake."

The influence of these principles upon his mind, was visible in his whole conduct. The grace of God which brought him salvation, taught him, that denying ungodliness and worldly lusts, he should live soberly, righteously, and godly in this world. He "believed in God, and was careful to maintain good works."

During his long life, he had opportunities of forming connections with christians of different denominations, and appeared to receive a tincture of the peculiarities of each, while he was not united with any of them in their societies. In his doctrinal sentiments, he was a calvinist. In his habits, dress, speech, &c. he strongly resembled the people called Quakers. In his views of the ordinances and discipline of christian churches he had imbibed the principles of the Baptists, for whom he felt a pre-eminent regard.

His conduct in this respect was inconsistent, as he never attended to either of those commands which he considered the duty of all believers. It is my opinion, however, that this neglect arose from an habitual sense of his great unworthiness, and a mistaken idea that this was sufficient to justify his neglect of positive institutions.

From the whole of his conduct it appeared that he ever considered how much had been "*given him*, and how much *forgiven him*;" and that all should be devoted to HIM who had "*loved him and washed him*."

It remains that I give a short account of his death. Aware of his approaching dissolution, he manifested great composure of mind, and perfect resignation to the will of God. To some friends who attended him, he gave his pocket-book and keys—saying, "I have done with all worldly concerns; I have settled every thing to my mind." He once desired during his illness that he might be carried to the place of his birth, about 10 miles distant, to be interred; but said soon after, "*I have re-considered that matter, there is no occasion for it; where the tree falls let it lie*." The directions he gave concerning his funeral were quite characteristic, they manifest that total disregard of custom and opinion, and the same benevolence towards the poor which he had ever discovered.—"Let my coffin," said he, "be of plain oak boards, with no plate on it. Let not the expense exceed three pounds. Let eight poor men carry me to the grave, and give them a guinea each. Do not invite any of the neighbours



to attend ; but if they choose to come, let them have some refreshment."

He was never married, and left the bulk of his property to the support of schools, and other charitable institutions. He was thought by some who did not know him, to be penurious, but his plainness and sometimes even meanness of dress and living, were not from avarice ; they were the habits he had contracted in poverty, which riches never led him to alter. He was certainly, what the world would call unpolished, but he manifested an integrity and benevolence, the world but seldom beholds. He possessed sterling worth not often seen. He had an acute discerning mind, and a well-informed judgment. The liberal charities of his life and death, place him upon an eminence infinitely above the *gay*, the *polished*, the *penurious*, and the *profligate*. He scattered the seed with a liberal hand, and reaped an abundant harvest. He watered others, and thus was watered himself. The world would be rendered more happy, and its miseries much reduced, were all tradesmen as honest, as industrious, as frugal, and as benevolent, as the lamented Edward Goff.

He has left by his will upwards of *Five Thousand Pounds* to different charitable Institutions, free of legacy duty. A funeral sermon was preached for him, by Mr. Ivimey, at Eagle-Street Meeting, from *Rom. v. 6, 7, 8*, on Lord's-day afternoon, June 27.

*Scotland Yard.*

*J. P.*

## CHRISTIAN ZEAL ENFORCED;

IN A SERIES OF LETTERS FROM

*NYMPHAS to SOSIPATER.*

[Extracted from an American Periodical Publication.]\*

### LETTER I.

Dear Friend,

WHAT friend of Jesus, who that loves his name and wishes well to mankind, but must feel grief and a pious indignation in

\* Though our readers will perceive that much has been done, especially in this country, to extend the influence of the sacred Scriptures, since these letters were published, yet we apprehend the sentiments they express are not sufficiently felt and acted upon by very many professors.

ED.

contemplating the zeal of scoffers, to destroy the Christian religion, and to take away the key of knowledge? Who will not themselves enter into the kingdom of heaven, nor suffer those who are entering to go in. Like the old Pharisees, they compass sea and land to make proselytes, and are unwearied in their exertions to spread the poison of their infidel principles far and wide. Ought not their zeal to put the friends of Christ to the blush, who have espoused the same glorious cause which brought him from heaven, and yet are lukewarm, so very indifferent as to its success that it is almost hard to say whether they be friends or enemies, or to what camp they belong? Is not this, my friend, lamentable? Especially when it is remembered that the glory of God, the honour of the Redeemer, the salvation of sinners, and the glory and the highest felicity of that kingdom which shall continue for ever, are all concerned and inseparably connected with that truth which scoffers oppose and hate. When we consider the beauty, the sweetness, the excellency, and infinite importance of that system of truth the Son of God testified by all he said, did, and suffered, and sealed with his very blood; it would seem all its friends would be zealous and indefatigable in their endeavours to be possessed of it and to have it dwell richly in their hearts; yea more, that they would be indefatigable in their most vigorous endeavours to diffuse the knowledge thereof far and wide, even to the ends of the earth. Indeed this is only to suppose what was real fact, when the sweet light of divine truth came into the world by Jesus Christ. The apostles and the first christians seemed inspired with the spirit of their divine Master, and expressed the most ardent zeal to diffuse the heavenly light through the world. It is reported of the apostles, prophets, evangelists, pastors and teachers, that they went every where preaching the gospel; that their sound went into all the earth, and that the brethren were fellow-helpers to the truth, and gloriously exerted themselves for the furtherance of the gospel. It appears that every christian church was a pillar of the truth which was inscribed upon it, to be known and read of all, that it resembled the sun, the light of the world. There have been pleasing appearances of it, in the glorious and yet too feeble exertions which have been made for the spread and furtherance of the gospel in our time. May there be more and still more [of this Christ-like spirit, and may ministers and members remember from whence they are fallen, and be led to imitate the fervor



and ardent zeal of their divine Master, and the first churches ! When we remember the Son of God, a person of infinite dignity, became incarnate, lived, bled and died, to be the light of the world, to be a witness to the truth, and that all the interest of God and his holy kingdom are involved in it, we might expect all his real friends would burn with pious zeal, that their souls would be inspired with the most fervent desires to do every thing in their power that the gospel might run and be glorified, and unnumbered millions who now sit in darkness, might see the heavenly light and walk in it. It would seem that, each one would be a Paul, ready to pass through many regions to proclaim the good tidings of great joy to all, to the utmost extent of his power. It would seem, like him, each one would be nothing moved by the mortal threatening dangers in his way. It would seem impossible that the enemies of the truth should be more engaged to exterminate it from the world than its friends are to diffuse the sweet knowledge thereof far and wide. Yet alas ! it is a sad fact, contrary to all supposition, the zeal of many of its friends, for its furtherance and support, bears no proportion to that of its enemies, for its intire extirpation. The former neither say or do any thing for the defence and confirmation of the gospel, compared with what the latter do for its extirpation. Many of the friends of revelation are sleeping, while its enemies are all awake, and doing with their might what they find to do. These things ought not to be so. Contemplating the present state of things, my head would be waters, and mine eyes a fountain of tears, were I not myself stupid and unfeeling—plunged in the cares of the world, and troubled about many things. I trust you more sensibly feel, and it is my earnest wish the Lord may grant you abundant communications of his grace, and influence your whole soul with love to the truth, and an ardent zeal for its defence and furtherance. May you blush to come behind the scoffers of the present day in the zeal and fervor of your endeavours, and may you sensibly feel your dependance on the Lord for grace to direct and assist you. The cause in which you are embarked is indescribably grand and glorious—all heaven is on your side—the truth is great, and will prevail. Soon its weight like a rock will fall on its enemies and grind them to powder, while it will for ever remain the broad foundation of the joy and consolation of its friends. That you may every day see more and more of its beauty, taste its ineffable

sweetness, and feel its energy and infinite importance, is the fervent wish of your affectionate friend.

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## REASONS FOR UNITY.

Extracted from Mr. Brine's "Motives to Love and Unity among Calvinists who differ in some points."

"LET me intreat you both to consider how numerous they are already, who oppose those important principles, wherein you are agreed, and that the number of such is every day increasing; if that consideration hath its proper weight with you, I think that you cannot long keep at a *disrespectful* distance from one another. Those bold attacks which are made upon principles that you both esteem fundamental should cause you heartily to unite in their defence, while you agree to differ in lesser matters.

Take into your most serious consideration from what spring of action your mutual animosity arises. It is not the *Spirit*, or the gracious principle in you, but the *Flesh*, and therefore you ought to be ashamed of it, and humbled for it before God, as a great offence unto him, who is a God of love and peace.

Are you not subjects of the same grace? Objects of the same love? Children of the same father? Members of the same spiritual head? And are you not embarked in the same cause?—Do you not both aim to advance the glory of the grace of God as the *entire* cause of Salvation? Are you not both concerned to promote the interest of holiness to the praise and glory of God by Jesus Christ? What a shame then is it for you, who agree in these important views, to cherish wrath in your breasts one against another, because of some lesser differences in your apprehensions, wherein no one fundamental principle is affected. Surely you may allow one another liberty of thought, and freedom of modest expression, upon those subjects about which your conceptions are not exactly alike.

Consider how excellent and beautiful is Unity among christians. It is ornamental to their profession, pleasing unto God, and greatly advantageous to themselves. If you fail not of your duty in this thing, I am persuaded that your mutual anger will subside, and a lasting friendship be renewed between you. I close my humble advice with the elegant commendation which



the spirit of God gives of peace and concord among the saints : *Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing, even life for evermore."*

Mr. Brine well knew, however, how to treat all serious deviations from the precious doctrines of the everlasting gospel. But while he contended for the *five* points with all the zeal which true orthodoxy inspires, he did not forget *ONE* grand point urged by his Lord, *John xv. 12. This is my commandment that ye love one another, as I have loved you.*

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## ON DECLENSIONS IN RELIGIOUS COMMUNITIES.

It has, I have no doubt, occurred to many who have noticed the present state of the christian church, that there is much declension and departing from the truth among many professors of religion. Many are excluded from our religious communities, of whom we had entertained pleasing hopes ; and many who remain indulge in a shyness and distance in their behaviour to others, directly opposite to that *brotherly love* christians are so repeatedly exhorted to cherish.

It is, however, a consolatory truth, that there are churches in our land where true piety reigns—where brotherly love prevails to a pleasing degree, and where many are *turned from darkness to light, and from the power of satan to the living God*. But where churches do not prosper, where sinners are not led to enquire, *What they must do to be saved ?* there must be some radical defect. Ought it not then to be a subject of enquiry, *Why Christian Societies do not more generally prosper ?*

The writer of these hints would ask his brethren, whether it may not be owing to the want of more personal religion among professors themselves ? It cannot, generally, be ascribed to a neglect of the external means appointed for this purpose ; for though, in particular instances, this may be the case, yet prayer meetings and the preaching of the word of God, are attended to as well as in times more prosperous. But however numerous the religious services through which we pass, if our hearts be not thoroughly engaged, if we do not enter experimentally into the

things of God, we are not likely to be of any use in promoting the cause of our Lord Jesus. Then shall we be the means of communicating a sacred glow of the love of Christ to others, when his love reigns in our own minds. When our bowels move for the salvation of sinners, then will our prayers for their pardon ascend to God through Jesus Christ with a holy eloquence that shall obtain the blessing. We shall never recommend the word of life with lasting effect to others, *unless we have handled it, and tasted it ourselves*. If our tempers are imperious, our lusts unsubdued, it will be in vain to expect religion to prosper in our hands. But nothing can be more evident than that the cultivation of holiness in the heart and in the life, in all its branches, will be the most effectual way of bringing down on ourselves and connections showers of divine influence to quicken and to convert the soul. God will smile upon that society which makes all his ordinances, and the means of grace he has appointed, the means of promoting personal religion.

Have we not used prayer as a *duty and to quiet our consciences*, rather than as an exercise in which we enjoy sacred pleasure, and by which we draw nigh to God? In hearing God's word, have we not too often considered how much of what we have heard belonged to others, rather than, with christian faithfulness, applied it to ourselves? How little communion have we had with God in his public worship! Many, very many, there is reason to fear, of the duties of religion have been attended to at home with a degree of formal regularity, while the question has seldom been asked, What effects do these duties produce on my heart, or on the heart of any one in the family?

Has not our conformity to the world, been a very serious cause of the declension of true religion amongst professors? While we are mingling in worldly society, we have not unfrequently connived at sin, when it ought to have been reprov'd—a repetition of the same sins in our connexions has so inured us to them, that they pass almost unobserved, though committed under our immediate notice; till by an *evil heart of unbelief*, we have been tempted also to depart from the living God. In such a state of mind we seek for principles which will correspond with the feelings of a backsliding heart. We take such a view of doctrinal truth as is favourable to our conduct, *and turn the grace of God into lasciviousness*.

Often has it struck the writer of these hints as a melancholy fact, that even on Lord's days, in religious families, public news



occupies no small portion of time and conversation. How readily do we speak of the state of the times—how feelingly enter into the general calamities under which society groans! But alas! the name of the Redeemer, how seldom mentioned! Surely our meeting together *on that day*, both for divine worship and friendly conversation, should be in the fear of God, *to speak of the glories of his kingdom, and talk of his power*.

Our social visits are often conducted in a manner by no means favourable to the interests of the gospel of Christ. In some cases, those who maintain the warmest regard to some of their brethren, avail themselves of the absence of others to expose their faults. Instead of dwelling on their privileges as *citizens of the new Jerusalem*, or encouraging one another in the way of duty as *servants of the Lord Jesus*; if the subject be not scandal, how often is it of the most trivial import! All profess to love God, but his excellencies engross no attention! Such meetings are closed too often without even a word of prayer! The *savor of the name of Christ* is not made manifest, and while the sinner observes our neglect of what we profess to love supremely, and our habits of dwelling with such pleasure on subjects in which he can fully join with us, he concludes that we who know religion, think it of small moment. How often too, among the enemies of the cross of Christ does our complaisance trample upon principle or duty! Our connexions are destitute of divine grace, and we insensibly slide into their manners and conduct.

Many of the contentions which tear asunder the church of Christ arise also from the want of more personal religion. Religion, lively religion, alone can unite the hearts of men in the ways of God. The gospel of Jesus, as it obtains the ascendancy in the heart, will teach that forbearance, gentleness, and meekness, which are essential to the peace of a christian community. Those who in antient times had most communion with our Lord Jesus, were also the most distinguished for brotherly love. Love to God will lead us to love most cordially *all who in every place call upon the name of the Redeemer*.

Before such a spirit, wrath, bitterness, and clamour, with all strife will give place, and *the unity of the Spirit will be preserved in the bond of peace*. The happy effect of this union in former times was, that **THEY GREW AND MULTIPLIED**.

The various contentions which take place in churches often respect things of very small importance, often, of no importance

at all, and while we are thus contending, the cause of the Saviour is bleeding at our feet. Satan is pleased with strife; but the Spirit of God is the Spirit of peace, and where there is not peace, attended with lively religion in the heart, there cannot be permanent prosperity.

Ought we not with great seriousness to lay these things to heart? What say you, friends of our Lord Jesus? Let us examine ourselves, and each enquire carefully, and in the fear of God, into our own state. Whatever claims the world may have, it can have none of such importance as to excuse our prompt and persevering regards to the concerns of the immortal soul and the everlasting God. Respecting the cause of Christ, *the Church of God which he purchased with his own blood*, it is an undoubted fact, *They shall prosper that love thee.*

Burslem, Feb. 20, 1813.

J. M.

## ANTIDOTE TO THE FEAR OF DEATH.

Letter from Mr. J. Thomas to his Sister.

Dear Sister,

London, February, 1786.

DEATH is disarmed, never fear him. I rejoice to receive a letter from you, more than you are aware of, else you would not say forgive, implying some offence. True it is, indeed, that I am easily provoked to anger, but your epistle has provoked me to love.

You ask me of the Antidotes against the fear of Death, and I shall not deny you my thoughts because they are weak, for there is one stands by me and you, who has strength enough for us both, and to spare. The fear of death in a believer, may be either a wile of the devil, a shudder of flesh and blood, a dark drapery of a gloomy imagination, or the teeming of a timid constitution. It is a disease that hath many causes, but one *Remedy*, and that remedy is *Christ*, even him who came to *deliver* them "who through fear of Death were all their life-time subject to bondage." 'In him is plenteous Redemption.' Now when the soul can realize this text, what can be wished for more? All fear of death is then taken away. If our trust was wholly out of ourselves, and alone in him, these fears and doubts would be overcome and put to silence. But the mischief is, we all like to



trust in *ourselves* more than we think we do ; thence it is, that upon finding in *ourselves* deficiencies, immediately the fear of death advances. Courage fails in proportion as that fails in which we put our trust. Now Christ will never fail ; we have need of much, and in him is plenty.

What would it avail you to plead before God that you had as much moral righteousness as all the holy prophets and apostles ? One spark of Christ's righteousness would as far outblaze it all, as the sun surpasses the glow-worm. And if one spark is so, (and sure I am it is,) then what have they to complain of who shall be covered with it—filled with it ? And what if you were loaded with the sins and blasphemies of a whole age of men, what would all these be for the blood of Christ to cleanse away ? Not so much as a grain of sand before a boisterous sea. Jesus Christ is an altar which whatsoever (only) toucheth shall be holy. *Exodus* xxix. 38. Therefore I think, my dear, that an apprehension of him by an eye of faith is the best antidote, and you know it.

The holy Ghost represents diligence as the best cure in the world for a Saint's doubts and scruples of his salvation. Let us follow the wise men who sat out and sought Jesus diligently ; who, when they had found him, turned not back. Seek, and you shall find ; for every one that seeketh, findeth. Who did Christ suffer for ? It could not be for himself ; he was the holy one. It must be for us ; and let us take the benefit thereof, rejoicing in him, and have no confidence in the flesh.

My things are gone aboard, and I leave town to-morrow. May the peace of God be with you. May you labour these 18 next months for those things of eternal life, which overcome temporal death, which the Son of man shall give unto you. *Him* hath God the father sent ; (*John* vi.) and then when I return (if ever that should be) I shall hear a new song, which Christ can put into your mouth, of Praise, Praise, to God for Jesus Christ, who performeth all things for you.

Finally, be of good cheer. Pray, and do not faint, nor be discouraged. Other saints do fear and do doubt, and thousands of saints who were all their life-time subject to bondage, through fear of death, are now inheriting the promises. May you and I join the happy throng—a few more groans and tears and all will be over.

“ The sharper the pain, the sooner 'tis past.”

"I am a woman of a sorrowful mind," said Hannah; Ask her how? Adieu, adieu. All have need of patience. Let us endure for a little while and all will be over. Such is the hope of

Your unworthy brother,

J. THOMAS

## LETTER FROM THE REV. T. PENTYCROSS

To the Rev. WILLIAM MARSH, about five weeks before his Death.

"I know not whether my Lord is sending for me home by this disorder; but he enables me to be found watching for that event. All my fears are kissed away, and the most glorious hopes infused into me by the adorable Father, Saviour, and Comforter. I am one of the happiest of beings, though certainly, certainly, and certainly again, the most unworthy. Glory to God in the highest for his love in giving us a Redeemer, and his Spirit to make that gift effectual: Hallelujah, Amen, and let all the Universe say Amen. O let us glorify him in our souls and bodies, in life, in death, and to eternity. Tell every one that Heaven is free for all who desire it, through the work and sorrows of Jesus Christ. If we want the true Saviour, one who renews as well as redeems; He is ours, and we are His. We cannot fail of Eternal life, which God that cannot lie hath promised in him, before the world began. I am unable to proceed, my spirits flag.

Yours,

T. PENTYCROSS.

## RELIGION SURVIVING EVERY OTHER INTEREST.

Extracts of a Letter from M. F. to Mrs. G——, while on a religious visit to New England, dated the 8th month, 1812.

"WE called to see Comfort Collins, aged 111 years and 8 months. A more interesting and precious opportunity I have no remembrance of. All her faculties have in a measure fled, save her religious sensibility. She has no kind of recollection that she ever had either husband or children: (though twice married) or houses, or lands, nor of her nearest friends, (when named) yet



her sense of divine good, and the religious fervour of her mind appear unabated.

We stayed about an hour, the whole of which time she was engaged in praising her Maker, in exhorting us to love the Lord, and to lay up treasure in the heavens; several times saying, "One hour in his presence is better than a thousand elsewhere. I know it friends, I know it from experience," and then her voice would seem to die away with that kind of melody which dear old Mary Griffin (a woman born at Henuington in the state of Connecticut, aged 100 years) used to make; and after being still a moment or two, she would again lift up her voice with delightful sweetness in praising the Lord, and advising us to love and fear him; and would look around upon us and say, "I love you, dear friends, though you are strangers to me: for I love them that love the Lord, blessed be his name!"

She held us by the hand nearly all the time. The whole company were in tears while we stayed. The remembrance of this season is not off my mind, nor I hope ever will be while memory remains; for I think Mary Griffin and Comfort Collins are the most memorable instances of the reality and rectitude of the *principles of spiritual light and life*, next to the influence of it in my own soul, that I ever met with."

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## LOCUSTS AT GRAN CANARIA.

To the Editor of the Baptist Magazine.

My dear Sir,

THE following account, which I lately received from a friend at present residing in Madeira, of a visitation of Locusts experienced in some of the neighbouring islands, will perhaps prove an acceptable communication to some of the readers of your Magazine. It furnishes a striking illustration of the language employed in the second chapter of the prophecies of Joel, to describe the devastation produced by these insects.

Yours with sincere regard,

Edinburgh, April 22, 1813.

WILLIAM INNES.

AFTER speaking of the ravages produced by the yellow fever at Gran Canaria and Teneriffe, my friend thus proceeds—"This puts me in mind (to digress for a moment from the subject) of the plagues of Egypt. For after the plague of sickness came

the most awful plague of locusts, of which I can give a true and faithful account, having heard it from friends of my own, who were on the spot, and eye-witnesses of the dreadful havoc they made. For days together the whole air was so dark that although otherwise a fine day, it was not possible to see twenty yards over head. In fact the prodigious clouds overspread the whole horizon, and the ground was completely covered with them. Wherever they alighted, sure destruction followed ; for they ate up every blade of grass, and even the bark off the trees and no place was free from them. Not a vegetable, or fruit of any kind, or herb was to be found, wherever they went. To give you some idea of their numbers, the Town Council offered a reward of half a dollar for every three-bushel bag the people brought in of them, whether dead or alive ; and in two nights they brought in *three thousand* bags crammed full. This happened at Gran Canaria. They came altogether in bands from one island to another. At Teneriffe a quantity of wheat was offered for every sack of locusts ; and in one night's work they brought in *two thousand five hundred* sacks. You may readily conceive the value of the reward was soon lessened. From Teneriffe they took their departure for Langerotte, where they made the same havoc, destroying whole fields and every thing that came in their way. The stench of their dead bodies, it is said, was beyond description. They had not visited these unfortunate islands for 63 years before, and it is singular they should come just after the yellow fever. Those that were killed were killed in the nights and mornings, before the dew was off their wings, for they cannot fly with ease before sun-rise. They are from three inches to three inches and a half long, having a thick shoulder and head, and tapering towards the tail ; of a brownish colour, and teeth as hard as steel and sharp as lancets. From this last place, (Langerotte,) after having destroyed every thing, they took their flight in myriads towards the coast of Africa, from whence they came."

#### QUERY CONCERNING MINISTERS.

Ministers not unfrequently complain of the unkind neglect of those churches which encouraged them to engage in their arduous employ ; permit me therefore to enquire, Are there any special Duties devolving upon Churches towards those whom they have called to the ministry ? What are they, and on whom do they devolve ?

*A Private Church Member.*



## CHRISTIAN CORRESPONDENCE.

*Extracts from a Letter to a Minister.*

Dear Sir,

— I am got into such a dull lifeless way that I hardly know what to do with myself. Where can I go? What can I do? I am almost afraid to pray, for I know the Lord is angry with me; because I have backslidden from him, therefore he hides his face, and I fear he will be gracious no more. I cannot enjoy any thing: even prayer, heretofore so solemn and so sweet, now seems a burden to me—I fear it is a sin for me to attempt to pray. Do, my dear sir, pray for me, for the prayer of a righteous man availeth much. O that it were with me as in days and months that are past; when the candle of the Lord shone round about me, and I found such pleasure in keeping holy day with his people in the ordinances of his house. When I reflect that it is now nearly three years since I made a profession of religion, and how little progress I have made in all that time, I am ashamed of myself, I am unworthy the name of a christian—it is of the Lord's mercies that I am not consumed.

— I am full of complaints. I am so troubled in mind at times, that I think I must give up all thoughts of religion, and be like the rest of the careless ones hereabouts; and that you know would be dreadful. I cannot tell you half my trouble; but if I could enjoy religion as I once did, I should be quite happy. O could I say, *The Lord is my portion*. This is all my desire, but I cannot say so now, and I fear I never shall again.

— I very much want and wish for some serious conversation with a christian friend, but that is what I can seldom obtain; therefore I have written to you a part of my trouble; perhaps you will write me a line or two in reply, and by the blessing of God it may direct me to the means of recovery and peace.

PECCATOR.

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*Letter from a Minister.—Reply.*

My dear Friend,

THE reading of yours gave me great pleasure, as it proved that my apprehensions on your account were not correct. I was afraid that the trials you had undergone, and the changes you had passed through, since you were baptized in the name of the Lord, had wholly put away religion from your heart, or made you in a

great measure indifferent to it. Forgive me this wrong ; it arose perhaps from my being jealous over you with a godly jealousy, having a prevailing desire to meet you, with others whom God has given me for my hire in the gospel of his Son, when he shall appear in the glory of the Father, and his angels with him.

I say again, I was glad on your account, when I read your letter. I do not rejoice because you feel uncomfortable—but, all things considered, I know you must feel uncomfortable, if you feel at all ; that is, if you be not quite dead in trespasses and sins. Your feelings, my dear friend, painful as they may be, are so many signs of life in your soul, for which I thank God on your behalf, and you ought to be thankful too, and to take courage. If he had intended to destroy you, he might have left you in your carelessness and sin, and never have shewn you the way of life—or, having, as you lament, backslidden from him into a dull stupid frame, he might have given you up to perish in the hardness of your heart, removing you in his Providence from under his word and out of the sight of his people. But God has not dealt so with you. Many privileges and advantages are still left you, and they are not without their effect—they produce, at least, sometimes, an earnest wish to realize again the peace you once enjoyed. I have therefore two things to say to you ; 1. Take courage as to your state before God. I hope he has called you out of satan's kingdom of darkness into the light of that of his dear Son. I conclude that this is the true state of the case, because, of all the past enjoyments of your life, (and you have had many pleasant seasons,) the principal longing of your soul is to recal those in which the love of God was shed abroad in your heart, and you tasted the sweet fellowship of the Spirit with the chosen and called and faithful, who are with the Lamb in their affections and pursuits. These are the precious moments of your past existence that you want to live over again—

“ How sweet their memory still ! ”

Now, I can by no means tell the exact measure of these sacred pleasures that may hereafter be poured into your cup while you are engaged in the spiritual warfare. But I am certain that this being the real state of your heart, *there remaineth a rest for you* altogether such as your soul longeth after. The presence of the Saviour—the fellowship of heaven—the society of saints made perfect—shall give you all that you desire. A heart that can enjoy what you wish for, as the only thing that can make you



happy, is, to say the least, afore-preparing and making meet for the inheritance of the saints in light. Be of good courage, therefore, you may sing one of Zion's songs, though it may be you would set it to a very mournful tune—yet the most mournful of Zion's strains, as you well know, are better, beyond all comparison better, than the most riotous mirth which sinners ever indulge.

2. Do not dwell too much on the past. The pious pleasures you once enjoyed were designed for your comfort and refreshment at that time. Press onwards, there are others, equally delightful, equally profitable, yet before you. You have drank of the water from the Rock, and the stream of it will follow you in all your journey through the wilderness. Do not indulge the fancy that any supposeable circumstances, different from those in which it pleaseth God to lead you, would be more favorable to your happiness and security. He knows where you are, and how you feel, and his grace, which he will bestow more and more, is sufficient for all the trials of every day.

Press onwards, my dear friend, towards the mark so solemnly placed before you three years ago. Keep the prize in view, trusting in Him in whom you then trusted. As you received Christ, so walk in him. If the way seem wearisome and hard, recollect it is the way home, and every step brings you nearer to your Father's house and your Saviour's presence. You say, "Pray for me"—That I do heartily, every day, giving thanks always to God for you. Now I entreat you, when you approach the mercy seat, pray for me also. Be not afraid to pray. Praying breath is the only breath that is certain of not returning empty; it is never spent in vain. Jonah prayed from the bottom of the sea, in the belly of the fish, and he was heard in heaven. Go, and do likewise. Then, should you write again, peradventure I shall read of joy and gladness, in that the Lord turneth again your captivity, and giveth you joy and peace in believing, and the aboundings of hope by the power of the Holy Ghost.

PASTOR.

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## Papers from the Port-folio of a Minister.

Extracted from an Account of the Writings, Religion and Manners of the  
Hindoos. By W. WARD.

### *Treatment and Diversions of Hindoo Children.*

"Hindoo children eat great quantities of sweatmeats of a very

inferior kind, made chiefly of molasses and rice. When a young child is ill, the mother, supposing that her milk is the cause of her illness, abstains from bathing, eating sour food, fish, &c. and eats only once a day. Sometimes a mother makes a vow to a god, or goddess, and promises some gift if this deity will cure the child. As a sign of this vow, some people keep all the hair on the child's head till an appointed time expire; others tie up a lock separately, and repeat over each hair in the lock the name of a different deity. These locks of clotted hair may frequently be seen on the heads of children.

"The children of different casts play together. If a child at play should have food in its hand, and a child of another cast partake of it, it is not much noticed; yet the children of the higher and lower casts play together but seldom. The Hindoo children delight to play with earthen balls, and with the small shells which pass for money called kowries. Bigger boys delight in catching birds; in different kinds of inferior gaming, as dice,\* throwing kowries, &c. in boyish imitations of the ceremonies at the worship of the gods; in kites; leaping; wrestling: in a play in which two sides endeavour to make incursions into the boundary of the other without being caught; in hide and-seek, and the like. The Hindoo boys, at a very early age, enter the paths of impurity, in which they meet with no checks either from conscience, the virtuous examples of parents, nor from the state of public morals. A brahman, well inclined to christianity, was one day reading the first chapter of the epistle to the Romans, in Bengalee. While going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the corrupt manners of his own countrymen."

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### *A Hindoo at the point of Death,*

"When at the point of death, almost all the Hindoos are in a state of the most perplexing anxiety, like persons on board a vessel in a storm, when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him that he could not expect to live much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to

\* At the full moon in Ashwinu, the Hindoos sit up all night and play at dice in order to obtain the favor of Lucksoone, the goddess of wealth.



heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief, in some such language as this—"I! what meritorious deeds have I performed? I have done nothing but sin. Ah! where shall I go!—into what hell shall I be plunged!—what shall I do?—How long shall I continue in hell?—What hope can I have of going to heaven? Here I have been suffering for sin: and now I must go and renew my sufferings!—How many births must I undergo?—Where will my sorrows terminate?" As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gunga may receive him; and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is "as an anchor to the soul, both sure and steadfast."

"When I urged that the Shastrus made large promises to those who repeated the name of a God, or bathed in sacred rivers, or visited holy places,\* &c. &c. I was told by a learned Bramhun, that the same Shastrus declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled."†

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### *Origin of the Tunker Baptists in Pennsylvania.*

"In the year 1719, a few German families landed in America; and in 1729, another company joined them, and they all became members of the church at Schwardzenau. A few of these, namely, Alexander Mack and his wife, John Kilpin and his wife, George Grevy, Andreas Bhoruy, Lucas Fetter, and Joanna Nethigem, being neighbours, frequently met together to read the Bible, and edify one another in the way they had been brought up; as they had all, excepting Kilpin who was a *Lutheran*, being bred *Presbyterians*, and as yet did not know there were any such people as *Baptists* in the world. However, believers' baptism, and a gospel church, soon gained upon them, insomuch that they were deter-

\* A person who dies in the presence of the river, believing in Gunga, is promised the heaven of Vishnoo. All who live by the side of Gunga are assured by the Shastrus of deliverance from future birth. He who bathes in the Ganges at what is called a Great-Great-Varonee, is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

† What a contrast is this to Heb. vi. 17, 18. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

mined to obey the gospel in these matters. They accordingly desired Alexander Mack to baptize them; but he, deeming himself unbaptized, refused. Upon which they cast lots to find who should be the administrator. On whom the lot fell hath been carefully concealed. However, they were baptized in the river Eder, near Schwarzenau, and there forming themselves into a church, chose Alexander Mack to be their minister." *History of American Baptists by Morgan Edwards, M. A.* p 65.

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## Obituary.

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### NUNDKISHORE.

Early in 1812 died one of the members of the church at *Dinapore* in Bengal, whose name was Nundkishore. He was one of the first native converts in that city, and had been baptized about six years. Towards his last he thus expressed himself, "I shall not live much longer: it is the will of my heavenly Father that I should be removed to himself—I am not afraid of death—I am prepared for it—I am a great sinner, but my sins are forgiven through the sufferings and death of my Redeemer, Jesus Christ." On hearing that his wife and children wept. "Do not weep" said he, "I shall only be separated from you for a little time; give yourselves up wholly to Christ." At another time, seeing his wife weeping by his bed-side, "Do not weep, *Sungee*," said he, "I am happy that I shall soon see my Saviour; if you wish me to be happy, cease to be so much grieved on my account." The New Testament was his constant companion when he was well; and became more so during his illness, as long as he was able he never ceased to read

it. His death was serene and tranquil. Many attended his burial, which was performed in a decent manner by his christian brethren. This account of him was given by *Sungee*, his widow, who did not, like other Hindoo widows, think of burning herself with his dead body, but wept over it, not without hope of meeting him again in the presence of Jesus Christ.

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### REV. STEPHEN BISHOP.

To the Editor of the Baptist Magazine.  
Dear Sir,

YOUR Magazine for May, 1812, contained the affecting Case of the Baptist Church at Upottery, Devon; but I have now to send you an account of the afflictive circumstance of the loss of their beloved minister and pastor, who after a few months confinement was removed from them by death to enter into the joy of his Lord. The acquaintance I had with him, and the enquiries I have made concerning him, enable me to send you the following particulars respecting him, which you are requested to insert in your next Number.



"The Rev. Stephen Bishop's father was a serjeant in the army, and his son Stephen was born in the army. When he was about the age of 18, he felt some concern about his soul, but these impressions did not continue long. Soon after this his father died; after which he grew more careless and dissipated until he was about the age of 25, when he was led to hear the gospel amongst Mr. Westley's Methodists, which was the means of reviving his concern about the interest of his soul and of leading him to the Almighty Saviour, in whom he was then enabled to believe unto Salvation. Some time after this he was called by this Society to exercise his gifts in public, and was in consequence engaged for several years as a local preacher amongst them, during which time he resided at Silverton in Devonshire. About 14 years since he was convinced of believers' Baptism by reading more attentively the New Testament on that subject; and under a severe illness with which he was visited, he was led to some different views of the doctrines of the gospel, which was the means of his becoming acquainted with the Baptists at Collumpton, Devon; and being fully convinced that it was his duty to follow the Lord in that ordinance, he was baptized at Collumpton by the late Rev. Mr. Rumson, October 6th, 1798, and became a member of that church. Soon after this, he was by them called to the work of the ministry, which he exercised with acceptance and usefulness as an occasional supply to several churches in the neighbourhood, and particularly at Bampton, for or 7 months.

After this he visited Upottery church, who invited him to the pastoral office, which he accepted, and was ordained amongst them, being dismissed to them from the church at Collumpton, August 14, 1804. The ordination service was conducted by Dr. Rippon, Mr. Toms, and Mr. Cherry.

During the time of about 9 years labour amongst them, he had a good congregation for the place, and did not labour in vain, as he baptized 43 persons; and being particularly suitable to the people and to such a situation, he was much respected amongst them and beloved by them. He laboured considerably in the neighbouring villages, and often had considerable numbers to attend his preaching there. He gave full proof that his heart was set on doing good to the souls of men, and having in the course of his life travelled abroad out of this kingdom, he was furnished with many pleasing anecdotes, with which he often entertained his friends as illustrative of the care and faithfulness of God towards him. He was much affected by the decayed state of their place of worship, as their poverty was such as led him to fear that it could not be repaired, but when the proposal was made to attempt it, his heart was much set upon it, and during the last year he exerted himself beyond his strength in travelling on foot to collect money for that purpose. His last journey was to Lyme in December last, where he was taken ill, since which his weakness so increased that he was able to preach but a few times to his beloved people.

During the latter part of his illness he appeared to have his mind quite fixed and stayed upon his God, and was enabled to commit his soul into his hands with confidence. A little before his death he exclaimed with particular emphasis, "Blessed are the dead which die in the Lord;" and on the 3rd day of May, 1813, he fell asleep to awake with Christ.

He requested on his death bed that I would attend his funeral and improve his death, which I attempted to do on the following Lord's day; when I witnessed a very affecting scene! The roof of the house was taken down, but we worshipped within the walls, and occupied the broken seats; but the pulpit was so broken as to be useless; there was a very crowded audience, and a very attentive one. Mr. Padey, (an independent brother) assisted in the service by reading and prayer, and after a discourse from the words above-mentioned, *Rev.* xiv. 13, the remains of our brother were interred in the adjoining burying ground, and there mingled with the dust of his fathers. During the whole service there appeared deep feeling and great solemnity. The flowing tears which fell from the eyes, not only of the bereaved church, but of the congregation also, gave evidence of their attachment to their late minister. He has left a disconsolate widow and six children, two of whom are under age, as well as a bereaved church to mourn his loss! May this solemn event be the occasion of spiritual life to many who survive, and may all be concerned to fol-

low him who through faith and patience is now inheriting the promises.

Their place of worship is now again covered in, but Mr. Bishop's illness prevented his application for assistance to the religious public to that extent which was intended; in consequence of which the poor church have their fears that the work must stop. The sum necessary to complete the repairs is £300; the amount collected is little more than £100; but the silver and the gold are the Lord's, and we still hope his people will come forward to help in this time of need. Though poor, yet our brethren are the care of the chief Shepherd; and that he may soon provide for them both spiritually and temporally is the prayer of, dear sir,

Your's, &c.

R. HORSEY.

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Mrs. ELIZABETH MANN.

Many and very instructive are the lessons we are taught when sitting by our friends in dying moments. If the dying person be an unbeliever, we witness the solemnities of death rendered dreadful, by the awful apprehensions of judgment, arising from a consciousness of guilt before God. How alarming such a state! A soul, an immortal soul, just entering the presence of an offended God! But when we witness the departure of the believer in Jesus, how different the sensations of the dying person, and of all who see his dying exit. His life was *Holiness to the Lord*, and his end is peace.

It pleases God, however, of his rich grace to call some poor sin-



ers from darkness to light, even when they are just entering *the valley of the shadow of death*; and here to make known the riches of his grace. This was the distinguishing mercy of the subject of the following memoir.

Mrs. Elizabeth Mann was born in the year 1775, at Seamere, near Scarborough. Of the greatest part of her early life little can be said, only that it was spent in the neglect of divine things, and in indifference about her soul's salvation. Her conduct, however, was moral to a very great degree. Being of an amiable disposition, and reserved in her temper, she was not very strongly inclined to those levities which carry away so many thoughtless young persons. But though these are important peculiarities in youth, yet where the grace of God is not felt in its powerful operations on the soul; where the rebel has not been led to fly to Christ for refuge, all will end in ruin; for nothing short of an entire change of our fallen nature, through faith in the Lord Jesus, can avail for our eternal welfare.

In January, 1803, she was married to Mr. Hugh Mann, of Marston, near Bridlington, with whom she enjoyed a large share of domestic felicity for upwards of ten years.

In 1813, it pleased God to bring upon her a heavy affliction, which, but too faithfully to be mistaken, portended her dissolution. In the beginning of May, she particularly wished the Rev. Robert Harries, pastor of the Baptist church in Bridlington, to pay her a visit. Prior to the visits of this "Messenger of peace," her mind had been all darkness—

Guilt was upon her soul, as she expressed it, "like a great weight." From its power, she had found no relief; nor had she realized an interest in the blood of Christ, which alone can pardon. The bowels of the mother yearned over her children, and it seemed more than human nature could do to give them up without repining against the Lord. Whilst Mr. H. was unfolding to her mind the death of Jesus, and shewing to her the necessity of faith in him as well as repentance towards God; it pleased the Lord to open her heart. After the God of all grace was called upon to reveal his mercy, and make known his grace, the minister departed. She then remarked, "Every word was life to my soul." Indeed, it appeared to be engraven on her heart.

On May 17, her mind seemed indeed to be light in the Lord. She remarked, "The burden of guilt which I felt is quite removed." With devout transport she exclaimed, "Glory, and honour to God for ever; I have had my sufferings here, *but though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod, and thy staff, they comfort me.*" She added, "I am prepared to live or to die, and am resigned to the will of God. I will not fret for my children. The Lord has wrought a great work for me, a great sinner; He has said to my soul, *Thy sins, which are many, are all forgiven thee.* I have reason to bless God that ever I knew Mr. H. he was the instrument in the Lord's hand of saving my soul."

Happy for her, this hope and

confidence were not founded on herself—on her own obedience to the law of God, but entirely on the Lord Jesus and his work. She remarked oftener than once, “I am a dying woman, there is no dissembling here, I have done nothing to gain the favour of God, nor have any thing to bring but sin, and now I feel it removed and cancelled by the blood of the Lamb. My sufferings are great, but what are they compared with what Jesus bore for me?” When her partner at one time offered her some wine when thirsty, she said, “No, no more wine till I drink it fresh in my Father’s kingdom, which will be very soon: very soon shall I join the glorified spirits in heaven.” At another time, taking her some fruits, she said, “They are very good, but soon shall I eat of the tree of life, and live for ever. I have overcome through the blood of the Lamb. Christ has forgiven me all my iniquities; Oh that I may praise God with my last breath.” When her husband asked her concerning the state of her mind, she replied, “Happy, happy in the Lord. Dear husband, I am going to leave you a little while, and these my children whom I love. Mourn not for me, I am going from pain to glory; from earth to heaven, to join the church tri-

umphant. Oh! live to God, and you, my dear husband, and my dear children, shall live with me in heaven.” The last words which were heard were, *Thank be to God who giveth me the victory, through our Lord Jesus Christ.* She then yielded up her soul into the hands of her Redeemer, May 25, in the thirtieth year of her age.

On Thursday the 27th, her remains were committed to the dust, when the Rev. R. Harris delivered a solemn address to the mourning relatives, and the bereaved family. On the Lord day following, a funeral sermon was preached by the same witness of her faith and hope, from *Psalms* xxiii. 4.

Let not the poor sinner despair. Let him fly for mercy immediately to the Lord Jesus, and he shall be saved. Let him reflect that Elizabeth Mann was a sinner saved at the eleven hour; *a brand plucked out of the burning.* Jesus is ready to pardon.

Let no one, however, at the peril, dare to presume on the mercy of God, while they continue in sin; for he who sins because *grace abounds*, may justly conclude that *his damnation shunbereth not.*

Burslem, June 28th, 1813.

J. M.

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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*Sermons on various Subjects*, by John Styles. Williams & Son, 8vo. pp. 401.

WHEN we consider the im-

portant objects embraced by the christian ministry, and contemplate the awful responsibility attached to its exercise; we are

pre-disposed to expect that the man who seriously undertakes the office of a preacher will have a sort of sacred solemnity of feeling hovering about his spirit, from the moment in which he begins to prepare for the pulpit, which will increase as he proceeds in the arrangement of his thoughts, communicate nerve and pathos to their delivery, and impart a portion of itself to those who hear him—his statements will have the light of truth shining around them; his expostulations will come forward with holy dignity, as from the mouth of a brother escaped from impending ruin, and divinely authorised to warn and persuade, as one *knowing the terror of the Lord*; his first study will be to tear the bandage from those eyes which the god of this world has blinded; his reasonings of *righteousness, temperance, and judgement to come*, will alarm the drowsy conscience; to through the sordid and the careless heart, and bring the cherished passions forth to hear and feel their condemnation. And if he prepares to heal the broken hearted, it will be with *kindness and speech that cannot be made ashamed*. He will throw off the sensibility that fears a present pang, and avoids to handle what may prove a source of future pain; like the physician who comes to heal, he will probe each wound, nor suffer unexplored rottenness to lurk beneath the semblance of a cure. Then, and not till then, good words and comfortable words, from God's own book, shall drop upon the wounded spirit, and comfort them that mourn. Having very urgent business with the conscience and

the heart, we should think a preacher of the Gospel of God's Son would find no place for flowery ornaments, theatric tone and gesture, (as though he came to play a part,) or for any of the idle frippery that serves but to amuse, that seeks not to reform. To soar upon imagination's wings—to cull the flowers of thought—to play upon the wayward fancy and beguile the lingering hour—*these* cannot appertain to the preacher's art! FAITHFULNESS *unto death* is written upon the standard he carries, and his great business is to win souls.

When our readers are reminded that their interest in this subject is fully commensurate with our own, they will demand no apology for the sentiments we have just expressed. It is to be regretted, much to be regretted, that the preaching fashion of the day, more especially in dissenting congregations, has been long diverging towards an evanescent formless shadow, which leaves the conscience and the heart untouched. Much of this state of things may probably be ascribed to a bad taste, acquired through an inordinate admiration of certain popular French preachers, who, whatever may be their merits, were certainly lifted out of their place when they became the models of pulpit eloquence in England. We are not fully acquainted with the effect of their discourses, in a religious view, in their own country; but from all that we do know, we place them, as to their usefulness, upon a very low scale. Even had they been much more successful than they were, we doubt the propriety of adopting similar modes of address



to an English congregation of the same order. It may be reasonably questioned whether the preacher who always sent a Louis home dissatisfied with himself, would have produced the like effect upon a British court. But their admirers and copyists have, we had almost said, of necessity, left out most of what was valuable in the preachers they have selected for imitation. Their productions were but too well characterized by a grave old gentleman, who, after hearing one of them, observed, "If you call this *English preaching*, it is vile; if you term it the *French style*, it is worthless."

For the sake of our younger brethren and students, our readers will permit us to seize the present occasion to offer a word or two more on this subject. The admirers and copyists we have mentioned deserve to be placed at the head of all that generation of preachers who take the pulpit and the press in order to be admired. These led the way, those followed in their train, admiring and imitating, as far as they were able, the objects of their envy and admiration. Some of them are very unequal, even to this poor task. Many of their sermons might be suspected to have passed through the Minerva Press, and to have been intended for the Sunday amusement of the admirers of the Circulating Library. It is not meant to deny that some of this class exhibit talent; but it is talent most egregiously misapplied—"sickled over" by a touch as fatal as that of a torpedo—It is the strong man shorn of his locks.

The author of the volume on

our table will excuse these remarks, the propriety of which we are sure he will not question. He ranks with a class very different from those we have been alluding to. We can readily believe "He has preached and he has written with a view to promote the glory of God, and the best interests of mankind. His native mental strength, aided, as we hope, by gracious influence, forbids *his* sinking into such a piece of nerveless sensibility as a modern popular preacher. Yet we fear he leans that way. We hope he will take his station still farther and farther distant from their circle, and never suffer any of the tribe to plead his example when they make it evident that the very acme of their study is to be admired by a crowd who never think.

Mr. S. appears to advantage in most of these discourses. They were delivered on occasions favorable to the legitimate object of a preacher's labours; he appears to have seized these moments with a happy avidity and correspondent feelings adapted to the most important purposes. We esteem the present volume as a valuable addition to our stock of evangelical discourses; although when the preacher grows warm, his apotrophes are not always such as we could recommend—for example, "Forbid it, all ye angels that hover round the scene." 240.

Our regard for his reputation leads us to counsel Mr. S. to submit his promised volume. Discourses on the peculiar doctrines and Duties of Christianity to the inspection of some very

sober friend, and if "a cold correct, northern taste" should occasionally draw a line across a favorite sentence, we think nothing would be lost by its omission.

*A Letter to the Editor of the Christian Instructor, occasioned by a Review of a Volume entitled 'Eugenio and Epenetus,' &c. By William Innes. Hamilton.*

IN our third volume, p. 335. we called our readers' attention to Mr. Innes's ingenious Dialogues, and to our observations on that occasion we beg leave now to refer. It appears that these Dialogues were reviewed in a respectable periodical work, called *The Christian Instructor*, chiefly under the patronage of the clergy of Edinburgh. To some reviewer-like strictures and misrepresentations in that publication, Mr. Innes finds it an easy task to reply; and to the reviewer's assertions respecting the *unanimous* concurrence of the ancient fathers in favour of infant-baptism, he successfully opposes some incontestible facts respecting the baptism of these fathers themselves, who were not baptized in their infancy, though their parents were professed christians, and though they must be admitted to have lived nearer to the age of the apostles than their children did.

There is one particular in the management of this controversy on the part of the reviewer, which is especially worthy of the attention, and in some cases, perhaps, of the imitation of polemical writers in general: Mr. I. in discussing the supposed analogy between circumcision and baptism, and the argument usually deduced therefrom, had endeavoured to shew that when circumcision is called a *seal of the righteousness of faith*, the expression must be understood in such a sense as tends to destroy the supposed argument from the above analogy. His positions on this part of the subject were new to us, and, as we then said, appear able

to repel every attack. Probably they might strike the reviewer somewhat in the same way; he therefore very prudently dismisses the whole dissertation, in which lay the principal strength of the baptist part of the Dialogues, with a declaration that he is "not disposed at present to enter particularly into those speculations, because he conceives them completely irrelevant to the point at issue." This is the more extraordinary, as the reviewer, once and again, refers to this point as obviously one of his own strong holds in support of his practice.

As to the relevancy of the dissertation to the point at issue, things standing as they do, there can be but one opinion among impartial inquirers, who are compelled to trudge over this path, quite thronged by controversialists on both sides. If Mr. I.'s views of circumcision were thoroughly and candidly examined, we are disposed to think the ground of the general controversy might be considerably narrowed, and all the arguments in favour of infant-baptism, drawn from that quarter, be thrown out, as *irrelevant*, by mutual consent. The Dialogues to which the present pamphlet refers are particularly worthy of attention on this account.

*Scriptural Arguments for the Divinity of Christ, addressed to the serious Professors of Christianity. By Joseph Kinghorn. Button & Son. 1s.*

Learning and talent are never better employed than in clearing the way of the humble enquirer after truth. In the Preface to this short Tract, which is written in a popular style, and addressed to the understanding of "persons who seriously read our common english bible," the writer observes, "The obvious sense of the several expressions which relate to the same thing, is most likely to be the sense designed, because it is the only one which is calculated to impress men at large;" and from hence he concludes, very justly, "that either modern Unitarianism cannot

stand its ground, or that the authority of our Lord and his apostles, as inspired teachers, must be given up." On this principle he has collected various passages of scripture, referring to Jesus Christ, and clearly proved, that their obvious sense must be taken to assert or to imply his essential deity.

Mr. K.'s pamphlet exhibits a lovely pattern of the "meekness of wisdom," in which it becomes the disciples of Christ to instruct opposers; we wish it to be imitated by all on the same side. As numerous Tracts are dispersing by the opponents of our Lord's divinity, we suggest the propriety of circulating others, in a *cheap form* to counteract their influence; an object to which these "Scripture Arguments" are well adapted.

#### *List of Books recently Published.*

1. An Essay on the Equity of Di-

vine Government, and the Sovereignty of Divine Grace. By Edward Williams, D. D. 8vo. 12s. bds.

2. An English Translation, with historical Notes, of Bishop Jewel's celebrated Apology for the Church of England, in which the grounds of the Reformation, and of the King's Supremacy, are fully stated and maintained. To which are annexed, Memoirs of the Life of Jewel, and the famous Sermon, preached by him at St. Paul's Cross, in 1560. By the Rev. A. C. Campbell, A. M. Editor of the Apologia, with Smith's Greek Version. 8vo. 10s. 6d. bds.

3. A Charge delivered before the Society for promoting Christian Knowledge, on the 23d of March, 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their missionaries to India. By T. F. Middleton, D. D. Archdeacon of Huntingdon, together with Mr. Jacob's reply. 1s 6d.

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## MISSIONARY RETROSPECT.

We have long regarded the general exertions of christians of all denominations for the spread of the gospel, as the most interesting object of these eventful times. Their labours excite an affectionate interest in our hearts, and we follow them with our best wishes and earnest prayers for their success in the work of the Lord. That our readers may participate our feelings, and join in our petitions, on behalf of our brethren of every denomination, engaged in Missionary labours, we have made arrangements to devote a portion of our pages, monthly, to the object of giving a brief Sketch of the present state and progress of Missions and Missionary Institutions, British and Foreign. On this plan, while we pay a primary attention to the Baptist Mission, (which the place it occupies, and the success it has obtained, well deserve) our work will contain such a portion of general information, as will exemplify the catholic principles on which it is established, and which we wish to cherish, as far as in us lies, throughout the denomination to which we deem it our honour and privilege to belong.

### *Church Missionary Society for Africa and the East.*

THE great object of this Society, is, to call forward the members of the United Church to take their share in attempting the conversion of the heathen. It was formed in the first year of the present century, and has sent to the Western Coast of Africa, at different times, nine missionaries, who have been all ordained ministers of the Lutheran church: and has, at present, in its employ or under its care, eight Lu-

theran ministers, six lay settlers, five English students, various European and other women and children, and about one hundred and twenty African children. The society is preparing the way for a settlement on one of the Islands of New Zealand. It has authorised a Corresponding Committee at Calcutta, to establish Readers of the Christian Scriptures throughout the great towns of India; and it has exerted itself, and with great success, during both the last and the present Ses-



sion of Parliament, to call the attention of the nation to the religious interests of India.

On Tuesday, May 4, was held the thirteenth anniversary of this institution.

The Annual Sermon was preached at the parish church of St. Ann, Blackfriars, by the Rev. William Dealtry, B.D. In this truly eloquent and masterly discourse, the preacher, from 2 Cor. v. 14. *The love of Christ constraineth us*, made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon, which amounted to nearly £250.

At two o'clock the annual general meeting was held at the New London Tavern, the Right Hon. Lord Gambier, President, in the Chair, attended by Viscount Galway, the Dean of Wells, Mr. Wilberforce, Mr. H. Thornton, Mr. Grant, Mr. Babington, Mr. Kemp, Mr. C. N. Noel, Col. Macaulay, and from five to six hundred members and friends of the Society.

From the Report it appeared, that the Committee during the preceding year, had laboured with great success in extending the influence and operations of the Society. In addition to the settlements of *Bashia* and *Canoffee*, on the Rio Pongas, on the western coast of Africa, a third had been formed at *Yongroo*, on the Bullom shore; and the missionary Butscher, who had spent some time in this country, had returned to Africa, accompanied by three mechanics and their wives, with an investment of stores, &c. amounting nearly to £3000 for the use of the settlements and schools, and for the establishment of a fourth settlement on the Rio Dembia, which is to be named *Gambier*, in token of respect to the Noble President of the Society. The Society is about to send a clergyman on a missionary voyage and journey into the Levant; and Dr. Naudi, of Malta, who was present at the meeting, has very kindly

engaged to accompany them. Mr. Thomas Kendall, with his wife and six children, had just sailed, under the protection of Government, to strengthen a settlement projected by the Society in New Zealand.

Two more Lutheran Ministers, and three English Students had been received under the protection of the Society. Missionary Associations had been formed in various places; and particularly one at Bristol (some leading members of which were present) on a magnificent scale, under the patronage of his Grace the Duke of Beaufort, which had produced already £2000. Weekly and monthly contributions were strongly urged; and a disposition to form Associations with a view to collect these, and to further the interests of the Society by congregational collections and annual subscriptions, was generally manifesting itself.

The Rev. Basil Woodd preached on Wednesday evening, May 5, before the members and friends of the London Church Missionary Association, at the Church of St. Lawrence Jewry, Guildhall, when the sum of £51 18s 5d. was collected, which was nearly all in silver, and proved, from the multitude of sixpences and shillings put into the plates, that many of the poorer members of the church, who cannot attend the morning sermon on the anniversary, are yet anxious to aid the cause of missions. It is proposed to continue this Wednesday Evening Sermon annually.

Since the above meeting, accounts have been received of the shipwreck of the Missionary Butscher and his companions. They sailed in the *Charles*, Captain Dixon, on the 11th of December. On the 5th of January they passed Goree, about eleven o'clock in the forenoon. About eleven in the evening, it being dark and the wind blowing rather fresh, the ship struck upon a reef of the Tongui rocks, about five miles distant from the land, and about twenty miles south of the Gambia river.

"It is almost impossible," observes Mr. Butscher, "for a person

who has never been in a similar situation, to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one hastened to get on deck, to escape death: some, half naked; others, lightly dressed. It being then dark, and the vessel beating violently upon the rocks, we expected every moment that she would go to pieces. I spoke, and exhorted those around me to commit their souls to our blessed Lord and Saviour, who is alone our all-sufficient righteousness before God; and, taking my wife into my arms, I said, 'My dear, look unto Christ our Saviour: perhaps, after a few minutes, we shall be before his throne, where we shall part no more, but be with him for ever. Upon which she said, 'The Lord's will be done.'"

The captain and a passenger were killed in a conflict on shore with the natives. By the efforts of Mr. Butscher, and the assistance rendered with the utmost readiness by Major Chisholm, commandant of Goree, a small part of the cargo was saved and sold at Goree for the benefit of the Underwriters; but it was found necessary, at length, to abandon the brig and nearly her whole cargo, which was taken possession of by the natives, who are called Feloops.

The insurance effected on the Society's property will cover most of the present pecuniary loss; but this afflicting dispensation of Divine Providence will unavoidably retard the execution of its designs for extending its settlements among the Susoos, and will lead to other expenses. Yet neither are the Missionaries nor the Society discouraged. They know that these trials of their faith and patience are to be expected; and that they commonly attend the early stages of those designs to promote the Divine glory, which become in the end permanently successful.

The missionaries all reached Goree in safety. Mrs. Mayer, wife of one of the laymen, died of a fever, and was buried in the island. A

Spanish vessel had been hired to carry the survivors to their destination.

#### MISSIONS OF THE UNITED BRETHREN.

Amongst the Protestant Churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the *Unitas Fratrum*, or the Moravians, is entitled to hold a very high rank. During a long course of years, they have supported missions in various parts of the world; and in ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, they have never, perhaps, been surpassed by any denomination of Christians.

Their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North American Indians; in the islands of Jamaica, Antigua, St. Christopher's, Tobago; amongst the Indians and free Negroes in Bombay, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. In many of them they have been signally successful; *twenty six thousand* converts from various heathen tribes being now under their care.

No fund whatever has hitherto existed for the support of this extensive work. The missions of the Brethren have been entirely maintained by voluntary contributions of the members of the Brethren's Church, and several friends who have become acquainted with them. It would be impossible to preserve so large an establishment, were it not for the generous support of friends in other denominations, the congregations of the Brethren being but few in number, and the greater part of them poor. With the greatest frugality, which is observed on all occasions, their contributions have of late fallen short of the expenditure, and they are at present upwards of two thousand pounds in arrears. The annual expense, within the last few

ars, has been not less than eight thousand pounds. This will not be deemed a sum too large for the support of thirty settlements and more than one hundred and fifty missions, defraying the heavy expenses of journeys, voyages, and out-  
and the maintenance of nearly two hundred Missionaries' widows, children, and superannuated persons.

A General Committee of the "Elers' Conference of the Unity" superintend the missions of the Brethren. This Conference meets on the continent, but the troubles of Europe have greatly abridged its means supporting the Missions. A "Society," in London, "for the Furtherance of the Gospel," and two similar institutions in Holland and America, constituted among the Brethren, do in their power to support the great and accumulated burthens of the General Committee, and take charge of particular missions.

The following account of the missionaries in the service of the Brethren's missions, at the end of 1812, furnished by the Rev. C. I. Latrobe, Secretary to the "Society for the Furtherance of the Gospel," will give satisfactory evidence of the extent of their exertions.—

#### Missionaries

##### Females, Missionaries.

35	17 In Danish Islands.
14	7 Antigua.
6	3 St. Kitts,
6	3 Jamaica.
4	2 Barbadoes.
17	12 Surinam.
18	11 Greenland.
26	16 Labrador.
15	10 Canada, & United States.
16	9 Cape of Good Hope.

137 90

From the last number of their Periodical Accounts we extract the following—

*Paramaribo.* "Here we have much cause to extol the saving name of our God and Saviour, He is with us, and blesses our ministry. More negroes are awakened from the sleep of sin by the power of the Gospel, and the new people amount now to

thirty-eight. On every monthly prayer-day, some are added to the church by holy baptism, and others are admitted partakers of the Lord's Supper on communion-days. Since the beginning of this year, thirty-eight adults and twelve children have been baptized, and forty-five persons added to the communicants. Nine were excluded, but we had the satisfaction to re-admit fourteen, who returned and showed sincere repentance. Seventeen have departed this life, rejoicing in hope of the salvation of their souls, through the merits of our Saviour."

*Antigua.* "Internally we have had a very blessed year, and the work of the Lord has increased, for which we bring our warmest thanks and praise to Him alone. Many, who had lived in cold indifference and gone astray, for a longer or shorter time, have returned as penitent sinners to the good Shepherd, who came to seek and to save the lost. Again a considerable number, who but lately were slaves of sin and Satan, and seemed quite unconcerned about their soul's salvation, begin to pay attention to the word of God, and ask what they must do to be saved.

"More than 200 of our congregation here at St. John's have finished their course happily, and are now delivered from all sin, pain, and misery. Some of them lived in extreme poverty, and died for want of nourishment."

*Cape of Good Hope. Gruenahloof.* At this station the missionaries had endured many trials, but had been indefatigable in their labours, which the Lord had greatly blessed. Their conversations with enquiring heathens, with candidates for baptism, communicants, the sick, and the dying, exhibit the simplicity of the gospel in its most lovely form. The brethren say, "We acknowledge with thankfulness that the influence of the Spirit of God is manifest throughout our congregation; which encourages us, amidst various trying circumstances, to persevere with faith and patience."



*Gnadenenthal*. Jan. 8, 1812. "Being the anniversary of the opening of our chapel, we had a true festival-day, when we, and all our people, rejoiced in the Lord, and in his electing grace."

At this station we read with pleasure of many additions to the catechists, baptized, and communicants. "A Caffre woman said: 'O my dear teachers! I think of my poor nation by night and day, and pray God to have mercy upon them, and to send them the light of the gospel, that they also may know the Saviour of all mankind. I am sure, that if teachers were to go and live among them, they would receive the gospel, as the Hottentots have done, for there are many who are anxiously looking out for teachers.' Here a flood of tears prevented her proceeding, and she could only exclaim: 'Ah, dear Saviour, do Thou have mercy upon the Caffre nation.'"

Two brethren are also engaged in renewal of the Mission among the *Arunwack Indians*, on the river *Correntyn*, by whom they have been received with great kindness.

*The [London] Missionary Society*. Commenced in 1795, and embraces Christians of every denomination who consider infants as members of the Christian church.

The first attempts of the Society were in the *Islands of the South Sea*. Many missionaries were sent thither in 1796, and 1800. Some also left England in 1798, but the ship was taken by a French privateer, and they returned to England. A civil war at length drove them from Otaheite. They took refuge at Port Jackson; but the King having invited them back, several have returned to their station. Their recall may give reason to hope that God has designs of mercy toward the inhabitants of those scattered isles of the Pacific Ocean.

In 1797, an attempt was made, in conjunction with the Edinburgh and Glasgow Societies, to establish a mission among the Foulahs in West-

ern Africa, but it did not succeed. A mission, however, begun in 1811, under *Dr. Van der Kemp*, in South Africa, has been much prosperous among the Hottentots and other tribes. *Dr. Van der Kemp* died in 1811, but others are labouring successfully in various stations. *Rev. John Campbell*, one of the rectors of the Society, has reached the Cape, on a visit to regulate missions.

Among the first fruits of this Mission, the public were gratified, nearly ten years since, with the presence of three converted Hottentots, who visited this country with their teacher, *Mr. Kircherer*; and in many conversations held publicly with them in London, evinced a sound understanding in the things of God. The Directors have now laid before the public an account of an interview with some Christian Hottentots at Cape Town, which took place Jan. 12, 1812; from which they infer with great truth and propriety, that—"the mind of a Hottentot enlightened by the Spirit of God is able to comprehend the sublime truths of Christianity—that the sentiments and feelings of Christian Hottentots are of the same kind as those of British Christians—and that the Christian Hottentots have no difficulty in believing God's foreknowledge, election, and the general efficacy of the gospel."

In the *West Indies*, the labours of *Mr. Wray* at DEMERARA, among the Negroes, have been exceeding successful; and the greatest attention is paid to the preaching of *Mr. Davies*, at George Town, by the colonists, free negroes, and manumitted slaves. *Mr. Elliott* at TOBAGO, and *Mr. Adam* at TRINIDAD, have both begun to occupy their new chapels with prospects of success. The missionaries in the unenlightened parts of Canada, are preaching the Gospel to those who were entirely destitute of this best of blessings. *Mr. Blomfield*, in Malta, preaches to a congregation, while he is preparing to exercise his ministry among the Greek

In 1804, the Society sent its first missionaries to *India*. - Four important stations are now occupied by them. *VIZAGAPATAM* has produced, by the labours of *Cran* and *Des Franges*, both since dead, the first three Gospels in the *Telinga* tongue, which have been printed, and are circulating among the people; and three missionaries (to whom a fourth has been lately added,) prosecuting the plan of their predecessors, are translating the Gospel of *St. John*, and the book of *Genesis*. *MADRAS* has for some years been the residence of *Mr. Loveless*, whose labours have hitherto been confined to Europeans, but will now be more directed to the natives, in the *Black Town*, where he has lately opened a chapel. At *BELHARY*, in the heart of the *Mysore* country, *Mr. Hands* has translated the Gospel of *St. Luke* into the *Kanaada* language, and is beginning to preach in that tongue. *Mr. Thompson*, who went out to join him, was compelled by the Government to return, and died very shortly afterward. Five American missionaries, also, on reaching *India*, were obliged to return; but *Mr. May*, who accompanied them, has permission to reside at *Chinsura*.

This place, in which there are many professed Christians, is about thirty miles from *Calcutta*, and affords an extensive opening for missionary labours, and native schools.

The *Bramin Narasimoola* has returned to *Vizagapatam*, with testimonials of his good behaviour while with the Christians at *Tranquebar*: he appears to be improved in his knowledge of religion; and speaks with greater firmness and freedom to the natives in behalf of Christianity than before. They intend to employ him in reading the Scriptures to the Heathen from place to place, according to a plan suggested by the friends of religion at *Calcutta*.

These missionaries have lately commenced a mission at *Ganjam*, a town on the coast, 200 miles northward, containing 30,000 inhabitants.

*Mr. Ringeltaube* itinerates over a considerable tract of country in *TRA-*

*VANCORE*, in the southern part of the Peninsula, and has received, by baptism, some hundreds of professed converts into the Christian church. Three missionaries are employed in the island of *CEYLON* in setting up schools for the instruction of the native *Cingalese* youth. *Mr. Thom* is on his way to *Calcutta*, where *Mr. Forsyth*, the first missionary who had a chapel in that immense town, has been labouring for many years.

In *CHINA*, *Mr. Morrison* has printed the Gospel of *St. Luke*, the Acts of the Apostles, and a religious tract in Chinese, on the Redemption of Sinners by Christ: composed a Chinese grammar, and is proceeding in his work. As the written language of China is understood by the inhabitants of Japan, of *Tonquin*, and *Cochinchina*, his translation will be understood by more than a third of the human race; he also preaches to the natives as he has opportunity. Another missionary is now on the way, to be his fellow-labourer in the great undertaking.

In a letter, dated *Canton*, Oct. 22, 1812, *Mr. Morrison* says, "I have now most of the Epistles in the press, and I hope to send some copies by the fleet."

At *Prince of Wales's Island*, *Mr. Gregory Warner*, late Missionary Surgeon at *Otaheite*, has been directed to commence a Mission among the Malays.

Nine young persons are training up in the Seminary at *Gosport*, to occupy new stations among the heathen, or strengthen those which are already occupied.

By the Report of the proceedings at the annual Meeting of this Society, which took place on the 12th of May last, and following days, we are gratified to perceive that the number of its friends and supporters, as well as their exertions, are still increasing.

The assemblies at *Surry Chapel*, the *Tabernacle*, *Silver Street Chapel*, *Tottenham Court Chapel*, *Spitalfields Church*, *Sion Chapel*, and *Orange Street Chapel*, for devotional exercises and for regulating the affairs of

the Society, were very numerously attended; and the various speakers on those occasions advocated the Missionary cause, most assuredly the cause of God, in a style of eloquence very highly gratifying.

The solemnities of this Anniversary are justly described as 'not inferior, in useful impressions, to those of any preceding year, and, in the judgment of many, transcending them all. If we may judge from the strong inclination to hear, evinced by the early attendance of crowded assemblies, by the great number of Ministers, both of town and country who were present; by the heavenly delight which beamed on a multitude of faces; and, above all, by the great sums contributed at the several places of worship (seven in all) notwithstanding the severe pressure of the times, and the numerous claims (*very recently made*, and as generally regarded) of other institutions, we may surely conclude that there is no abatement of the Missionary ardour; but rather that, as the subject is better understood, the miserable condition of the Heathen developed, and the strong obligation of Christians to propagate the gospel, properly considered and felt, believers of every class, feel a growing interest in the object of these meetings, and they will powerfully tend, by the blessing of God, to advance and extend "The Reign of Heaven," till the mighty Spirit, sent down by the Saviour, shall subdue every heart—root out the existence of sin—put an end to the restless variation of human folly and human injustice, and establish one wide empire of truth and righteousness over a virtuous and happy world.'

The disbursements on the several missions amounted, in the year ending April 1, 1813, to nearly £9,000.; but we are happy to see, that, notwithstanding this large expenditure, the increasing liberality of the public has enabled the Directors to augment the stock of the Society by upwards of £5,000.

## BAPTIST MISSION.

*Mr. Fuller's Report at the Annual Meeting.*

Concluded from page 306.

**II. Out-stations.** Omitting three or three, at present establishing rather than established, they amount to ten; *Dinagapore, Goamalty, Cutwa, Jessore, Rangoon, Orissa, Digah, Patna, Agra, and Columbo.*

1. *Dinagapore.* The church in this city enjoyed much prosperity in 1811. The severe trial their worthy pastor, Mr. Fernandez, had experienced in the loss of his amiable and useful partner, had sunk his spirits low, that for a season he thought of relinquishing his post. This feeling was but transient, he mentions. September 8, 1812, a young musalman with his wife and three children, having of their own accord forsaken caste and friends, and come over to them; and several others of whom he hoped soon to give a good account. Their worship was well attended.

2. *Goamalty.* Mr. Mardon having been greatly afflicted, Mr. De Cruz a member of the church at Calcutta who was previously a Portuguese catholic, was sent to his assistance. The natives in this part of the country being very solicitous for christian schools, several have been established, which are superintended by Mr. De Cruz, who also preaches with much acceptance and distributes the scriptures. The schools increase very rapidly; many of the children read the scriptures very fluently. Another native brother has been sent to assist Mr. De Cruz.

3. *Cutwa.* Since the removal of Mr. Chamberlain, Mr. W. Carey has occupied this station, assisted by the native brother Kangallee, three of whose brothers have been baptized with several others. The principal success has been at *Lakra-koonda*, a large town in Bheerboom, and the villages around it, where there is a branch of the Cutwa church. Several schools are opened in these parts also.



4. *Jessore*. In the villages of this district, Carapeit, assisted by five native brethren, has laboured with considerable success. Carapeit has since been removed, and is preparing for a mission to another part of India. He is succeeded by *Petruse*, and *Pran-Kreeshno*, (the head of a family who are all believers in the Lord Jesus, and have suffered much persecution for his sake) was chosen to administer the Lord's supper in those places where Petruse was unable to go.

5. *Rangoon in Burmah*. The progress of this mission is at present confined to the translation of the scriptures. Mr. F. Carey had taken one or two of the Gospels with him to Serampore, purposing to have them printed, and to return with them, after having taken the advice of his brethren.

6. *Orissa*. The labour and success of Mr. *John Peter*, and *Kreeshna-das*, at this station, during the last three years, have been very considerable. The scriptures have been plentifully distributed and the gospel preached from Balasore to Cuttack, a distance of more than 100 miles. The church here consisted of 30 members in January, 1812, since which several more have been baptized. The scriptures have obtained admittance into the very temple of Jaggernaut, having been distributed among the principal persons belonging to the temple—a new testament was given to one of the head ministers of the idol. The missionaries' labours continue unremitting, and the success very encouraging.

7. *Columbo, in the Island of Ceylon*. No missionary being in this city, or within 100 miles of it, and as it contains with its vicinity, scarcely less than 50,000 persons, generally called christians, but perishing for lack of knowledge, Mr. Chater, with the advice of his brethren, and encouraged by the Calcutta Bible Society, fixed upon this for his future station. He and Mrs. Chater arrived there April 16, 1812. Their first object was to open a European School, which has been done with some success. It is hoped that this station

will soon be able to support itself.

8. *Digah*, (near Patna.) Here the society has a valuable house, purchased by Mr. and Mrs. More, with a view of forming a school and a missionary station. In 1811, Mr. and Mrs. Rowe, Mr. Biss, and some native christians joined them, and in 1812 became a distinct church. Mrs. Moore died August 30th, at Serampore, her trust was in Him who is the same yesterday, to-day, and for ever.

9. *Agra*. Messrs. Chamberlain and Peacock here opened a School, which was pretty successful. They preached also in the Fort twice a week, and the word was blessed to several. Mr. C. lost three of his children early in the year, and an occurrence has since taken place which has occasioned his removal from Agra. Mr. Peacock remains at this station, and the brethren at Serampore have sent one of their members of the name of *Mackintosh* to assist him, who being a native of the country, no restriction is laid upon him.

10. *Patna*. This city is about 500 miles from Calcutta, and may contain half a million of people. Thither a Mr. Thompson, with his wife and mother, and two other brethren, after being formed into a church, are gone to reside. He is a very promising young man. In three days after his arrival, he appeared to be in the midst of his work, reasoning and expostulating with men about their eternal salvation; and no sooner did he begin to preach, than the people begun to hear and weep, and wish to hear again. He is well able to preach in English, Bengalee, and Hindoostanee, and being born in the country of a native mother, is under no such restrictions as missionaries sent from Europe. His ministry excites great attention from various classes; Catholics, Hindoos, and Mahometans hear him and appear to be much interested. It seems as if it were by these half British and half Hindoo inhabitants that God would save the natives.

Besides these ten stations, there are others forming, and several

places which appear to present promising openings for the spread of the gospel, such as *Dacca, Java, the Mahratta Country, Bombay, and the Isle of France*. To each of these the missionaries have paid some attention, and some native brethren and others are making the first efforts to disseminate the scriptures and preach the gospel therein.

#### REMARKABLE CONVERSIONS,

*Related by Mr. Fuller in his Report.*

1. *Mussalman Woman*. During the month of February, *Mr. J. Thompson*, in the course of his labours at Calcutta, relates the following case—"I had been preaching, says he, from Mark v. 25, on the case of the woman who had suffered many things of physicians, had spent all that she had, and was nothing better, but rather grew worse. Having endeavoured to illustrate the subject, and apply it to the circumstances of those present, one of my hearers, with great sorrow and shame came and related the following particulars—She some time ago, resided in a family at one of the military stations near Calcutta. To the horror which she felt at her situation and circumstances was added the melancholy consideration that that all efforts to extricate herself from the bosom of hell (as she termed it) had failed. After wasting much of her substance in the fulfilment of vows made to as many *peers* (Mussalman saints) as she could hear of, she gave herself up to despair. After a while she thought there might be some *peer* that she had not heard of, and accordingly had recourse to a woman of low cast who inspired her with the hopes of speedy deliverance. A new vow was now made, and the unhappy woman, bound down to a variety of the most rigid observances, anxiously waited for the time in which the *peer* had promised his power would set her at liberty. Days and weeks, even months passed, but no *peer* came, and she resolved to try no more experiments of this nature, but patiently wait the termination of her troubles, feeling certain that all

these *peers* were nothing. Some unforeseen circumstance occurring, induced her to come to Calcutta, and here it was that "weary and heavy laden," she heard of Jesus, and though she confesses herself unworthy, now views him as an all-sufficient Saviour, and prays to be more established in the truth. She has, given to me her ivory crucifix, the object of her former worship.

2. *Mrs Lewee*. In March, 1812, Mrs. Lewee was baptized at Calcutta. She was at Allahabad, 750 miles from Calcutta, when she first heard of the gospel; and her curiosity was so much excited that she resolved, on arriving at Calcutta, to find these christians out. It so happened that on her landing at Fort-William and entering the fort Sebuk-ram was preaching at a house in the garrison. She heard the singing, went in, and was attentive to the word. From that time she began to enquire earnestly what she should do to be saved? She gave in her experience before the church with many tears.

3. *Michael Carmoody*, was an Irish soldier, of the catholic persuasion. For the last four years he was stationed at the Cape of Good Hope, and was under some convictions that he was not in the right way. All his desire, however, was that he might be directed to some Roman catholic, especially to some Roman catholic priest. At that time he could not read, and if he had been able, he dared not to have looked into the bible; he carried the Romish prayer-book, however, always in his bosom, thinking there was some virtue in it. He often walked through the streets of Cape Town in hopes of meeting with a priest, and listened as he passed by the houses to hear if any masses were going on. Being taken ill, he was apprehensive that he should die, and conscious of his unprepared state, he earnestly prayed that God would not take him away among strangers, where he could not obtain a friend to teach him divine things, nor a priest to whom he might confess. On his recovery,

understanding that he was to go into Bengal, he was distressed at the thoughts of it, as being farther from home, and a heathen land. His convictions of his being unfit to die were heightened by his falling into the sin of drunkenness soon after his recovery. On his passage to Bengal they had an engagement with some french frigates, and great was the terror of his mind; not that he feared to die for his king and country, but trembled at the thought of meeting God. He however received only a slight wound in the engagement. After the battle they landed at Madras, where he again sought a Romish priest, but sought in vain. On his arrival at Fort William, he, intent on the same thing, happening one day to see a serjeant's wife with beads round her neck, was greatly rejoiced, thinking she must be a Roman catholic, and that a priest could not be far off. On his enquiring for one of this woman, she said she would send for one into the garrison. By what mistake it was he never knew, but he communicated it to a number of his companions in the barracks, especially to such as were of his religion, so that on the arrival of the time he brought with him a congregation of Roman catholics. On entering they were surprised to see Mr. *Marshman* and Mr. *Leonard*, with a bible on the table, well knowing from this circumstance that they were not their priests. Carmoody's companions thought he had taken them in, and afterwards abused him for it; but he was as much taken in himself as they were, and felt the disappointment as much or more than any of them. Notice being given of another meeting the next week, some how, when the time came, he was inclined to go once more, notwithstanding the disappointment. Mr. Ward was there that evening, and preached on the parable of the prodigal son. "It was then," says Carmoody, "that I began to see myself a great sinner, and one that had strayed from God all his life-time. I now, for the first time, felt a sincere sorrow and shame for my past

sins, and a desire to return to God through faith in his son Jesus Christ. The more I heard of the gospel, the sweeter it was, and from this time I began to love the ministers of the gospel, and to dislike the Romish priests. I never before enjoyed prayer as I now did, through what I heard from time to time of the truths of the bible." The result was, he became a decided protestant, and what is more, a decided christian.

#### GENERAL UNION OF THE BAPTIST MINISTERS AND CHURCHES.

At a numerous meeting of Baptist ministers and messengers, convened at Dr. Rippon's Vestry, Carter Lane, Southwark, Thursday morning the 24th of June, 1813. Dr. Rippon in the Chair.

The following resolutions were adopted—

1. That this Society of ministers and churches be designated, "The General Union of Baptist ministers and churches," maintaining the important doctrines of "three equal persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ; efficacious grace in regeneration; the final perseverance of real believers; the resurrection of the dead; the future judgment; the eternal happiness of the righteous, and the eternal misery of such as die in impenitence—with the congregational order of the churches inviolably."

2. That ministers and churches, who may hereafter be desirous of uniting with this Society, be admitted, with the consent of a majority of the whole body, at the annual meeting.

3. That the formation of this Union be for the purpose of affording to the ministers and churches of the denomination the means of becoming better acquainted with each other, with a view to excite brotherly love, and to furnish a stimulus for a zealous co-operation in promoting the cause of Christ in general, and particularly in our own denomina-



tion, and especially to encourage and support our mission.

4. That an annual meeting of the Society be held in London, or else where, on the Wednesday nearest midsummer-day, in every year; at which time two sermons shall be preached and collections made in aid of the Baptist Mission.

5. That the members of the general Union meet on the following morning, at six o'clock, to hear the Report of the Committee, transact the business of the Society, and to chuse a Treasurer, Committee, and Secretaries for the ensuing year.

6. That for the present year Mr. Burls be the Treasurer; that the associated ministers in London, who are members of the general Union, with one or two members from each of their churches who join the Union, be the Committee;—and that Mr. W. Button, Mr. Joseph Ivimey, and Mr. Thomas Thomas be the Secretaries; and that their meetings be open to all the ministers and messengers from the country belonging to the Union.

7. That it be recommended to the churches to establish Auxiliary Societies in aid of the Mission, and that our "Academical Institutions," the "Particular Baptist Fund," the "Widow's Fund," and the "Baptist Society in London for the encouragement and support of itinerant and village preaching," are justly entitled to the approbation and support of the denomination, and that the churches be requested to obtain subscriptions and make collections in aid of these several objects.

8. That auditors of the Treasurer's

account be annually appointed by the Committee; a correct statement of which, together with the Report of the committee, and the minutes of business at the annual meeting, shall be printed, as soon as conveniently may be, after the annual meeting, and circulated among all the churches belonging to the Union.

9. That the Baptist Magazine, furnishing a most desirable medium of communications, respecting the state of our churches at home, and providing a most seasonable aid, to necessitous Widows of deceased ministers, to which purpose the whole profits are applied, is highly deserving the encouragement of the denomination; and that it be recommended to all our ministers and churches, to promote the circulation of it, to the utmost of their power.

10. That this Society disclaims all manner of superiority and superintendence over the churches; or any authority or power, to impose any thing on their faith or practice; their sole intention is to be helpers together, one of another, in promoting the common cause of christianity, and the interests of the several churches of the denomination to which they belong.

11. That the monthly prayer meeting for the spread of the Gospel that has been for many years observed in most of the churches, be recommended to be generally regarded on the first Monday evening in every month.\*

#### ENGLISH BAPTIST ASSOCIATIONS.

The BUCKS and HERTS Association of 5 churches held their annual

\* The Monthly prayer-meeting for the spread of the gospel was first established by several Ministers in Scotland in 1744. After two years they transmitted the plan to America, and procured the concurrence of many ministers and churches there in the same object. In 1784 the Baptist churches in England of the Nottinghamshire association, adopted a resolution to establish a meeting for the general revival and spread of religion; to be observed the first monday evening in every calendar month by all their churches. To promote this object Mr. Sutcliff reprinted a pamphlet of the excellent agreement and visible union of God's people in extraordinary prayer. This had a very great effect, and monthly prayer-meetings became very general among the churches of the Baptist Missionary Society; and by this and other fruits, they led the way to those surprizing events which have since taken place in the heathen world.

meeting at Chesham, on May 20, 1813.

*Morning Service.* Prayer by brethren Williams and Carter; sermons by brother Seymour, from 1 *Thes.* i. 5. and brother Howlett from *Rom.* viii. 1.

*Afternoon.* Prayer by brother Rees; brother Tyler was chosen moderator, and brother Tomlin secretary; the letters from the churches were read; prayer by brother Hester.

*Evening Service.* Prayer by brethren Tyler, and Miller, (indep.) sermon by brother Groser, *jun.* from *Heb.* v. 6.

State of the churches the preceding year; baptized 46; received by letter 7; died 10; dismissed 7; excluded 3. Clear increase, 33.

Four other churches were added to the Association, viz. *Penn, Swanborn, Gold Hill and Great Missenden.*

The next Association to be held at Long Crendon, (Bucks.) on the second Wednesday after Whitsunday, 1814. The brethren Rees and Tomlin to preach. In case of failure, brethren Hunt and Williams.

The NORTHERN Association of 5 churches was held at Shotly field, June 8th and 9th. Sermon the preceding evening by brother Pengilly from *Rev.* vii. 9.

*Tues. aft. two.* Prayer by four of the brethren; the letters from the respective churches were read.

*Half-past six.* Public worship commenced by singing and prayer; sermon by brother Ruston from *Mat.* xxiv. 14.

*Wed. morn. eight.* The ministers met for prayer and conference. At ten, public service begun. Sermons by brother Hartley from *Lev.* xii. 43. and brother Whitfield from *Mat.* xxvii. 41—43.

The messengers met at three o'clock for the remaining business of the Association.

*Even. six.* Prayer by brethren Ruston and Mabbutt; sermons by brother Scot, of Hexham, from

*Hab.* iii. 2. and brother Pengilly, from *Phil.* ii. 7—9.

State of the churches—Baptized, 17; died, 5; increase, 12. Number of members, 276.

The next Association to be at Tot-hill Stairs, Newcastle-on-Tyne, on Monday and Tuesday in Whitsun week, 1814.

The OXFORDSHIRE Association of 11 churches was held at Hook Norton, on the Tuesday and Wednesday the 8th and 9th of June last.

*Tues. aft.* Prayer by brother Edlin; introductory address by brother Coles; the letters from the churches were read; Address suggested by their contents, and prayer by brother Gray.

— *even.* Prayer by brethren Matthison and Cook; sermon by brother Higgs, (indep.) from 2 *Cor.* v. 14. *For the love of Christ constraineth us.*

*Wed. morn. six.* The devotional exercises were conducted by brethren Kent, Buck, G. M. Smith, and Kirshaw.

*Half-past ten.* Reading and prayer by brethren Drew, (indep.) and E. Smith; sermons by brother Chown from *Psalms.* lxxii. 18, 19. and brother James Smith, from *Philip.* i. 27. *Striving together for the faith of the gospel.*

*Even.* Prayer by brother Coles, sermon by brother Hinton from *Rev.* xxii. 10—12.

State of the churches: Received on a profession of faith, 38; by letter, 4. Dismissed, 2; died, 8; excluded, 4; clear increase, 28.

The next Association to be held at Chipping Norton on the Monday and Tuesday in the whitsun-week.

The MIDLAND Associations of 23 churches met at Worcester the 8th and 9th of June last.

*Tues. aft.* at three o'clock. Prayer by brethren Deane, of Chalford, and Brooks, of Bewdley; the letters from the churches were read; and the circular letter was approved, and ordered to be printed.

*Half-past six, even.* Prayer by



brethren Davies, of Trowbridge, and Griffiths; sermon by brother Draper from *Rev.* i. 12—18.

*Wednes. morn.* at six, prayer by brethren Round, Hawkins, Scroton, Mason, Poole, and Hutchins.

*Half past ten.* Reading and prayer by brethren Edmonds, of Birmingham, and Butterworth, of Evesham; sermons by brother Morgan from *Rom.* xiv. 17; and brother Winterbotham, from *John* xvii. 15.

*Half past six, even.* Prayer by brethren Gibbs and Trotman; sermon by brother Davis from *Rom.* viii. 15.

State of the Churches. Increase—By baptism, 114; by letters, 21; restored, 8. Decrease—By death, 24; by dismission, 15; by exclusion, 13. Clear Increase, 91. Number of members in the churches, about 1896.

The next Association to be held at Cosely, on Tuesday and Wednesday in Whitsun-week. Brethren Trotman, Belsher and Butterworth to preach; and in case of failure, brother Edmonds, of Birmingham. The circular letter to be read at the Easter Double-lecture. The subject—The presence of Christ the life of the Church.

Resolved, That the Ministers of this Association make a collection for the Bengal Mission, or the churches under their care form themselves into Auxiliary Societies, in aid of this excellent Institution, which deserves the patronage of all our churches.

The NORTHAMPTON Association of 31 churches was held at Kettering, June 8th, 9th, and 10th.

*Tues. even.* Prayer by brother Fuller, who was chosen Moderator; the letters from the churches were read; and brother Wheeler concluded in prayer.

*Wednes. morn. vi.* Prayer by brethren Davies, Millar, Nicholls, Hogg, Evans, and Patrick.

*Half past x.* At the Independent Meeting. Prayer by brother Daniell, of *Luton*, and Cuttress of *Arnsby*,

Sermons by brother Anderson, *Dunstable*, from 1 *Cor.* vi. 20. *Glorify God in your body, and in your spirit, which are God's;* and brother Hall, of *Leicester*, from Psalm cx. 11. *They shall speak of the glory of thy kingdom, and talk of thy power.*

Between the afternoon and evening services, the ministers and messengers retired into the vestry, read the Circular Letter written by brother Sutcliff, which was approved. A proposal was made by our friend at *Northampton*, for an Institution for the relief of ministers laid aside from their work, of their widows, and their children. It was unanimously resolved, That such an Institution is desirable, and that the movers of it be requested to adjust a plan for the next October Ministers' meeting, at *Northampton*.

The Church at *Ivinghoe*, Bucks, having signified their desire to unite with an Association about to be formed in their neighbourhood.—Resolved, That this brotherly request be complied with.

Applications having been made by the Churches at *Southwell*, Nottinghamshire, and *Blaby*, *Leicestershire*, for a connection with this Association,—Resolved, That the same be acceded to.

*Evening, vi.* Prayer by brother Edmonds, of *Guildenburgh*, and Burditt, of *Sutton in the Elms*. Sermon by brother Edmonds, of *Cambridge* from 1 *John* iii. 3. *And every man that hath this hope in him purifieth himself, even as he is pure.*

*Thurs. morn, vii.* Prayer by brother Burton, of *Foxton*. Several of the pastors related a few particulars of what had occupied their minds during the past year: and brother Clarke, of *Ivinghoe*, concluded the public worship in prayer.

State of the churches. Baptized 159, received by letter 16, restored 5. Died 39, dismissed 18, excluded 14. Clear increase 109.

The next Association to be held at *Leicester*; brethren Blundell and Fuller to preach.

The brethren in this association



ere reminded of a resolution passed 1809:—viz. "That in recommending cases of meeting-houses to be collected for among the churches, we judge it advisable, as ministers, not to sign any case without being previously consulted as to the expediency of building, and satisfied as to the economy of the expenditure."

July 7, The Hants and Wilts association of Baptist churches, held their midsummer meeting at Newport, in the Isle of Wight. Sermon by Mr. Bulgin the preceding evening from *Col. i, 18, That in all things we might have the pre-eminence*. There was a meeting for prayer at six in the morning. Public service at half past ten; Sermons by Mr. Early from *Deut. xxxi, 6, Be strong and of a good courage, &c.* and Mr. Miall from *Isa. xxxv, 10, And the unsomed of the Lord shall return, &c.* in the evening by Mr. Saffery from *John iv, 18, There is no fear in me, &c.* The devotional parts of the services were conducted by the brethren Tilly, Clark, Dore, Owers, Bruce, Giles, and Saffery. There was a collection for Village preaching. The next association will be at Portsea, September 22, the brethren Bulgin, Giles, Owers, and Saffery to preach. The morning sermon, *On the glory of the gospel*.

#### ORDINATIONS.

Wednesday, June 23, 1813. Mr. William Jones, lately a student in the academy at Abergavenny, was taken apart to the pastoral office over the particular Baptist church at Pennel, in the county of Monmouth. Mr. J. Thomas began the service with reading and prayer; Mr. Evans of Caerleon delivered the introductory discourse, received the confession of faith, and prayed the ordination prayer; Mr. R. Jones of Merthyr gave the charge from *1 Tim. iv. 16*. Mr. Thomas of Abergavenny addressed the church from *1 Tim. i. 22*. The latter part; and Mr. M. Jones of Broad-oak, concluded in prayer.

On Thursday, June 24, 1813 Mr. Charles Box was ordained pastor of the particular Baptist church at

Kenninghall, Norfolk. Brother Hatcher of Great Ellingham began in prayer; brother Cowell of Ipswich read *Titus i.* described a gospel church, and received the confession of faith; brother Hubbard of Wymondham prayed the ordination prayer, and brother Cole of Bury-St-Edmonds gave the charge from *1 Pet. v. 2—4.* and closed in prayer. Afternoon, brother James of Carlton Rode prayed, and brother Ward of Diss preached to the church from *Heb. x. 25.* and concluded in prayer. Brother Everleigh preached in the evening from *Gal. v. 1.*

The church at Kenninghall was formed on the 10th of June, 1810, since which they have had a gradual increase of members, and in the course of this summer the congregation has considerably enlarged. Galleries have been erected, a vestry is now building; for which expenditures they are now making every exertion amongst themselves, but after all will be necessitated to solicit some further assistance from the religious public.

#### RECENT DEATH.

On Thursday, July 1, died after a short illness, in the 58th year of his age, the Rev. John Evans, who had been for 32 years minister of the Baptist church and congregation at Abingdon, Berks. By his death religion has lost one of its most zealous and enlightened advocates, and society one of its worthiest members. The solicitude evinced by all classes during his illness, and the unfeigned regret felt at his decease, are unequivocal testimonies of the estimation in which he was held.

The funeral of Mr. Evans took place July 8. Mr. Wilkins, the independent minister, of Abingdon, addressed a most numerous and deeply affected audience at the grave, and Mr. Hinton, of Oxford, preached the funeral discourse from *Zech. i. 5, Your fathers where are they, and the prophets, do they live for ever?* We sincerely hope that some friend of the late Mr. Evans will favour us at an early period with a full memoir of his very interesting and honourable life.

## SOLITUDE.

Oh Solitude! sweet refuge from the storms  
 Of thund'ring strife, with thee I joy to roam  
 In noiseless quiet through the deep'ning shade  
 Where love invites, and shake the cumbrous load  
 Of earth-born wishes from my captive soul  
 O still receive me to thy sacred bow'rs;  
 Still lend me aid to stretch a pleasing thought  
 O'er all the world, and breathe the hope of peace.

Unseen by all, by all but thee, my God,  
 Unnotic'd, unregarded, Oh! accept  
 My secret groanings, now the fulsome din  
 Of rattling splendor, and the ardent wish  
 Of pow'rful self to idolize the world,  
 Distract me not. Benignly sweet, Oh spread,  
 Thy kindly influence round, and usher in  
 Thy gracious presence through the silent gloom,  
 To cheer my soul and bless the lonely walk.  
 Pass heedless on; ye earth-besotted crew,  
 And feed your wishes on your native air:  
 Pass heedless on, and push your idle rage  
 Where envy raises her malignant head,  
 To crush your "brainless ardours." O come not near,  
 To check the pleasure of ascending thought,  
 To violate the sacred peaceful scene,  
 And whisper language which my soul abhors.  
 Vain pomps of pleasure! airy dreams of bliss!  
 Wrought up through all the labyrinths of art;  
 I hold a prize your vouchers never knew;  
*A mind expanded most, when most alone.*

Here, when fresh toils have sunk my feeble frame,  
 New vigour I inhale, and through my veins  
 The trickling sweetness animated runs.  
 O blest resource!—when, like a shatter'd bark  
 The jaded mind, on yawning billows tost,  
 With grateful pleasure covets and enjoys  
 One welcome hour of absence from the world,  
 Here to invoke the Majesty of heaven,  
 Repair each breach, and muse in thoughtful mood,  
 On all the strange vicissitudes of life,  
 Death and the grave, time and eternity.

Deep in the garden of Gethsemane,  
 Behold the weeping Saviour! faultless still,  
*For us* the swelling drops of gory sweat  
 Distain'd the sacred ground; *for us* he prest  
 The mountain turf, and pour'd his midnight prayer  
 In solitary anguish from his soul;  
*For us*, poor worms, in matchless love he bore  
 The matchless weight eternal justice deem'd  
 A perfect ransom for our ruin'd race.  
*For us* he suffer'd!—Solitude! repeat  
 The love-resounding echo—glorious theme—  
*For us* he conquer'd, and *for us* he died.

Machpelah, June 20, 1812.

CLARISSA.